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THE
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION

OF THE

AMERICAN SOCIETY

For Meliorating the Condition of the Jews.

: נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσραηλίων ἐστίν. JOHN IV. 22.

Vol. II. No. 5.

NOVEMBER, 1845.

New Series.

POSTAGE ON THE JEWISH CHRONICLE.

A CAREFUL inspection of the new Postage Law brought us some months ago to the conclusion, that *our periodical is a Newspaper*, according to the sense of that act, and as such, is chargeable with only newspaper postage. We did not fail to take immediate steps to ascertain the truth on a point of some interest both to us and our subscribers, and we have now the pleasure of announcing to our patrons, that our original impressions were correct.

MATT. XXIV. 14.

THE GOSPEL A WITNESS.

(Continued from p. 101.)

WE have already occupied two essays with an attempt to determine the precise scriptural meaning of "*the Kingdom*," and "*the Gospel of the Kingdom*," here mentioned. The former of these phrases we have found to denote that kingdom of "righteousness, and peace, and joy in the Holy Ghost," which the eternal Father has decreed to establish on the ruins of sin and death, in this revolted province of His own universal empire, under the immediate, personal, presidency of the Incarnate Son; and the "Gospel of the Kingdom," "Repent ye, for the kingdom of heaven is at hand"—is

neither more nor less than the glad announcement of this sovereign and gracious "purpose, which God hath purposed in himself," and of the divine process, by which "the children of wrath," Satan's blinded and willing bondsmen, become fitted for the dignities and services of God's "royal priesthood." We are now prepared, in the prosecution of our original plan, to consider,

III. This gospel, in the *third* place, in its character of a WITNESS;—
"The gospel of the kingdom shall be preached for a witness."

It is true, that in no age, or country, of the world has God ever "left himself without a witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling

our hearts with food and gladness;" Acts xiv. 17. Thus the visible course of providence, no less than the material frame of things, has plainly declared "from the foundation of the world his eternal power and godhead." The moral law, moreover, was written, in all its essential principles, on the tablets of conscience, which was thus impowered to enforce its claims, and to denounce, and, to some extent, to execute its sanctions. But men "did not like to retain God in their knowledge," and therefore they "forgot God," and the glory of God was no longer seen in the heavens, nor was the firmament recognized as his handy work; and conscience was assaulted and deposed, and "they worshipped and served the creature more than the Creator," and the nations of the earth were given up in judgment to "a reprobate mind."

And, besides all this, it is at least of equal importance to remark, that however pure and entire the religion of nature might have been preserved by these means, the religion of nature furnished no hint nor promise of any such dispensation of grace, as alone could be adapted to the exigencies of a being fallen, guilty, and depraved. Established at first amid the bowers of Eden, to guide the worship of Eden's sinless inhabitants, it could make no revelation of Heaven's secret counsels concerning the fate of a rebellious world. In the anxious ear of man's listening soul, it uttered no intelligible whisper of the *willingness* of his Maker to be reconciled, and to "justify the ungodly." As little could it ascertain the *consistency* of any such result with the truth and justice of the Almighty Judge.

It could, indeed, "convince of sin," and it left the sinner "without excuse." It "stopped his mouth, and brought him in guilty before God," and there, in that awful presence, it abandoned him to "a certain fearful looking for of judgment, and of fiery indignation, which should devour the adversaries."

A new instrument of saving knowledge, therefore—a higher testimony—a clearer evidence—"a more sure word of prophecy"—was required; and, for ever blessed be the God of love! it was not withheld. The same voice, that pronounced the sentence of the law, proclaimed also, and, as it were, in the same breath, the grace of the gospel; Gen. iii. 15. So when the transgressor was "sent forth, to till the ground from whence he was taken, Cherubims, and a flaming sword which turned every way, were placed at the east of the garden, to keep the way of the tree of life;"—(vv. 23, 24)—but *the tree itself was spared*, and often, we cannot doubt, did the solitary wanderers turn towards its sacred verdure, and sacramental fruit, looks at once of penitence and hope. A tempestuous gloom soon settled on the history of the degenerate race; but even then the rainbow of the covenant reared its shining testimony, and embraced within its ample span the heights of heaven, and "the uttermost ends of the earth."

These early intimations of favor were confirmed and multiplied in the ages that followed. The faithful patriarchs were ever ready to confess that they "sought a land of promise—a better country, even the heavenly,"—and their descendants were especially consecrated to the work of maintaining the memory of

this primitive gospel. "Ye are my witnesses, saith the Lord" to his ancient Church; Is. xl.iii. 10. "I, even I, am the Lord; and beside me there is no Saviour." The supremacy of the one "living and true God," and "the kindness and good will of God our Saviour toward man," are the two fundamental truths that were taught the fathers, that they might repeat them in the hearing of mankind. But when the truth came to be held in unrighteousness, and the witnesses themselves were corrupted, then did "God in these last days speak unto us by his Son." "The faithful and true Witness" (Rev. iii. 14) came forth from the Father; and the design of his mission, and the nature of his message, let himself explain. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," John xviii. 37; and it was on this distinct assertion of his royalty, as we formerly remarked, on this "good confession," so Paul calls it, "which he witnessed before Pontius Pilate," that Jesus Christ was adjudged to die. From the dead he rose again, and "went to the Father," but he did not withdraw from the world, which had "despised and rejected him," the light, and comfort, and warning of his testimony. Just as He was about to ascend "from the mount called Olivet," after he had instructed his disciples for "forty days in the things pertaining to the kingdom of God," and the disciples, unobservant of the cloud that hovered over them, and not knowing that it was there in attendance as the

chariot of the Lord, had put up the unanimous and earnest inquiry as to the *time* of the establishment of that kingdom, the Master, while he checks their undue curiosity, solemnly appoints them to their office in the very words employed of old to describe the functions of the Jewish people;—"Ye are witnesses of these things,"—Luke xxiv. 48:—and again, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and unto the uttermost part of the earth;" Acts i. 8.

Need we describe how faithfully they remembered, and with what unresting zeal they accomplished, their errand? Wherever they went, it was their high calling, and most glorious work, to co-operate with the divine Spirit in "convincing the world of sin, and of righteousness, and of judgment: of sin, because they believed not on Christ; of righteousness, because he had gone to his Father, and they saw him no more; of judgment, because the prince of this world is judged." Yes, exclaimed "Peter and the other apostles," as they stood before the council, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him;" Acts v. 32. How did these first martyrs exult in their perilous distinction! "*We are witnesses*"—said Peter on another occasion—"of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to the

preach unto the people, and to testify that it was he which was ordained of God to be the Judge of quick and dead ;"—Acts x. 39-42. "The sufferings of Christ," then, "and the glory that was to follow," as they constitute the theme to which "all the prophets had borne their witness," (v. 43,) are equally the burden of the apostolic testimony. "I am a witness of the sufferings of Christ," says Peter again, addressing the elders of the church, "and also a partaker of the glory that shall be revealed;" 1 Pet. v. i. But of that, too, he had been an "eye-witness, when he was with the Lord in the holy mount, and beheld his majesty, the power and coming,"—the image and type of the *powerful coming* "of our Lord Jesus Christ;" 2 Pet. i. 16, &c. And accordingly, neither he nor any of his colleagues allowed their hearers long to forget, that the Man of Sorrows had not forsaken this world for ever;—nay, that the man, who of all others has still most to do with, and takes the deepest interest, just because he has the deepest stake, in this "earth, which God hath given to the children of men," (Ps. cxv. 16) is "THE MAN CHRIST JESUS."—"Christ shall appear the second time," in the same visible pomp in which he ascended, and amidst the very scenes, where once he suffered, be "glorified in his saints, and admired in all them that believe"—there are few gospel lessons, that were more frequently inculcated in the discourses of these inspired preachers. They labored to disabuse a Christless world of the delusion, still, alas! most fatally prevalent in the counsels of the ungodly, that a temporary repulse, and an apparent defeat, must deter the Son

of God from all farther attempts to execute the eternal decree, and to "rule in the midst of his enemies." When for "the hope of Israel Paul was bound with a chain" at Rome, yet even there, in the shadow of Nero's palace, we read that he called the chief of the Jews together "into his lodgings, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening;" Acts xxviii. 23.

It must, indeed, be carefully observed, that the return of the Saviour, so far from being, with the apostles, a matter of speculation, or the object of mere, idle, barren enthusiasm, was one of the weightiest motives, by which they urged men to repentance and a holy life, and to seek so as to obtain that "righteousness of the kingdom," without which no man shall enter it. In their hands the doctrine of the kingdom was one of the most practical of all doctrines. Thus, if Peter, when preaching to the Jews, connects whatever their own prophets had spoken since the world began of times of universal refreshing, and restitution, with "*the presence of the Lord, when God shall send Jesus Christ,*" it is that he may thereby add force to the evangelical exhortation, "Repent ye, therefore, and be converted, that your sins may be blotted out;" Acts iii. 19, &c. Or is it Paul we listen to, as he "stands in the midst of Mars' Hill," and addresses "the men of Athens?" Hear how, in God's name, he, too, "commandeth all men," and these Epicureans and Stoics, fresh from the garden and the porch, not less than others, "every where to re-

pent'— why? — “because He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;” Acts xvii. 30, 31.

If such, then, was the spirit, and such the style, in which the proto-martyrs finished their course, “testifying the gospel of the grace of God,” it must surely be a safe thing, and one of no evil tendency, for the ministers of the word in our own day to “follow them, as they followed Christ.” Let it only be our daily aim to look on “things seen and temporal” with the eye of apostles, and we shall realize, with a transforming energy, that we have never felt before, that “the fashion of this world” — its pride, and pomp, and power, and governments, and glitter, and vain show — “passeth away.” We shall discover even now, what will ere long be confessed by all, that human history, throughout its unnumbered gradations, hangs upon the *Cross*, and the *Throne* of the Mediator. Four thousand years were spent in erecting the one; a much shorter interval is likely to elapse before the revelation of the other. It is but “*a little while*” that “the heavens must retain him;” such was his own gracious assurance in the days of his flesh: and could we now hear the voice of the invisible Jesus, speaking to us from the right hand of the majesty on high, might we not expect a still more startling, exhilarating, emphasis in the tone; “**YET A LITTLE WHILE, and ye shall see me?**”

Dear brethren in Christ, who read these lines, listen, and meditate that sweet promise. And

oh! that all the “ambassadors for Christ” would open their hearts afresh to its quickening influences. Then would the fair sisterhood of the graces reappear in their native dignity and grace. Faith, as she staggers under the burden of worldliness, casting aside every weight, would lift herself up anew, and walk with a firmer, bolder step, such as shook the earth, when she began her march from Calvary and Olivet; and drooping Hope would resume her “rapt looks, commercing with the skies;” and heavenly Charity herself would show, how much she could sacrifice still, how much still forego, how much still endure, for His sake, who “first loved us.” Then would “the multitude of the disciples shout for joy,” and the heralds of truth, as they went forth “publicly, and from house to house, preaching the kingdom of God,” would at the same time “testify, both to the Jews, and also to the Greeks,” and that with an unwonted and strange fervor of entreaty, and depth of pathos, and persevering zeal, “repentance toward God, and faith toward our Lord Jesus Christ.” Every individual believer, whatever his station, would feel, in the habitual expectation of the righteous Judge, and the promised crown, that he was called, by a pressing necessity, to witness for Christ in all his offices of Prophet, Priest, and King; and that if such as we are counted worthy to be “put in trust with the gospel,” it is that the free gospel may, by our lips and lives, deliver its unconstrained, unperverted, un mutilated testimony in every place.

This testimony of the gospel of the kingdom, therefore, is now what it always has been. It authoritative-

ly republishes the general doctrines of natural religion; and, because these can no longer satisfy the heart of man, it reveals an adequate atonement, and a spotless righteousness. It beckons the poor heathen from his idol altars, and ineffectual sacrifices, and leads him to the altar of the cross, and "the lamb that was slain." It disturbs "the covetous man, who is an idolater," at his equally degrading rites, as, with a downcast and suspicious eye, he anxiously scrapes together the shining heap, and it points him to "a treasure in the heavens, that faileth not." It stops the ambitious man in his hot career, and reminds him of the "honor that cometh from God only." It dares also to arrest the purple tyrants of the earth, as well as the meanest oppressor of the poor, and it commands both to "do as they would be done by"—to "be clothed with humility"—to "be pitiful, to be courteous." Thus it is that the gospel pleads for God before an ungodly world—for truth against falsehood—for virtue against vice—for whatever is spiritual and eternal against whatever is "earthly, sensual, devilish"—and, as the grand sanction of all its promises and of all its threatenings, it appeals ever to the expected coming of the Lord Jesus in his own glory, and in the glory of the Father, and of the holy angels, to "set up a kingdom that shall never be moved."

(To be continued.)

Jews in Cyprus.—At Cyprus there are no Jews, and the reason is this. There were many Jews at Cyprus, some hundred years ago; but it came into their mind to establish a new Palestine upon that island;

in their fanaticism, they murdered many thousand of the Gentile inhabitants, but were finally compelled to lay down their arms, and fly from the island.—*WOLFF's Journal.*

THE JEWS IN CHINA.

(Continued from p. 106.)

THE SYNAGOGUE.

THE first report made concerning the house for Divine worship of the Hebrews in Kae-fung-foo was meagre in the extreme. Aleni visited there, and the attendants, for some temporary and unexplained reason, refused to draw the curtains which concealed the sacred volumes. He described the building as very handsome, and carefully kept.

The early missionaries, Ricci, Figueredo, and Enriquez, appear to have been absorbed in the stupendous task placed before them—that of converting unknown millions of Heathen to the discipline of the Roman Church. They were, probably, men of robust mental character and untiring industry, fitted for rougher duties than the pursuits of a learned leisure; such, indeed, is the prevailing tone of their correspondence. They were unacquainted with the Hebrew language and Jewish customs, both of which their early education had trained them to despise. Gozani, being one of the same stamp, while obeying singly the urgent instructions from his General, in respect to the Jewish colony of Kae-fung-foo, he had the good sense and honesty to write down exactly what his eyes and ears witnessed; yet with a proper degree of prudence, he himself prescribed the difference to be observed between the narration of what he heard and of what he saw.

But the intelligence resulting from the visits made between 1712 and 1723, is far more circumstantial in details, which Domenge and Gaubil, being Hebrew scholars, were able to elicit by propounding suitable ques-

tions. In giving a summary of their letters, and of the prior one from Gozani, out of Brotier, it may be well, until further knowledge is gained, to continue in the description his use of the present tense.

The whole place of worship occupies a space of between three and four hundred feet in length, by about one hundred and fifty in breadth, comprising four successive courts, advancing from the east to the synagogue itself, at the extreme west.

The first court has in its centre "a large, noble, and beautiful arch" (Pae-fang,) bearing a golden inscription in Chinese, dedicating the locality to the Creator and Preserver of all things. There are also some trees interspersed.*

The second court is entered from the first, by a large gate with two side doors, and two wickets beside them. Its walls are flanked to the north and south by dwellings for the keepers of the edifice.

The third court has the same kinds of entrance from the second as that has from the first. In its centre stands an arch like that in the first court. Upon the walls, between trees, are marble tablets (Pae-wan,) with inscriptions in Chinese. Part of this court is flanked by commemorative chapels: that on the south,† in memory of an Israelite mandarin, named Chao, the judge of a city of second degree, who formerly rebuilt the synagogue after its destruction by fire: that on the north, in memory of him who erected all the present edifice. There are also some reception-rooms for guests.

The fourth court is parted in two by a row of trees. Half way along this line stands a great brazen vase for incense, at the sides of which are placed two figures of lions, upon marble pedestals; and at the westward sides of these lions are two

large brazen vases, containing flowers. Adjoining the northern wall is a recess, in which the nerves and sinews are extracted from animals slain for food. The second division of this court is an empty space, with a "hall of ancestors" (Tsoo-tang) at each of its sides to the north and south. In these they venerate, at the vernal and autumnal equinoxes, the worthies of the Old Testament history, after the Chinese manner, but having merely the name of the person upon each tablet, without his picture. The only furniture these contain are a great number of censers; the largest one in honor of Abraham, and the rest, of Isaac, Jacob, the twelve sons of Jacob, Moses, Aaron, Joshua, Ezra, and others, both male and female. In the open space between these chapels, they erect their annual booths of boughs and flowers, at the Feast of Tabernacles.

Then occurs the synagogue itself, a building of about sixty feet by forty, covered by a four-fold and handsome roof, having a portico with a double row of four columns, and a balustrade, before it.

Within this edifice, the roofs (as usual in Chinese domestic architecture) are sustained by rows of pillars besides the walls. In the centre of all is "the throne of Moses,"* a magnificent and elevated chair, with an embroidered cushion, upon which they place the book of the law while it is read. Over this a dome is suspended; and near it is the Wansuy-pae, or tablet, with the Emperor's name in golden characters, enclosed within a double line of scroll-work. This, however, is surmounted by the inscription, in Hebrew letters of gold:—

HEAR, O ISRAEL:

THE LORD OUR GOD IS ONE LORD.

BLESSED BE THE NAME

OF THE GLORY OF HIS KINGDOM,

FOR EVER AND EVER.

After this, a triple arch bears the

* Was the Moses' seat in Matt. xxiii. 2, merely a figurative term?

* Probably stunted to a dwarf size, by an art in which the Chinese take great delight.

† At the door of this chapel, or cell, is a figure of some animal, upon a pedestal; but what animal it was intended to represent, exceeded the ability of Domenge to tell.

following inscription, likewise in Hebrew :—

BLESSED BE THE LORD FOR EVER.

THE LORD IS GOD OF GODS, AND THE LORD:

A GREAT GOD, STRONG AND TERRIBLE.

Then a large table, upon which are placed six candelabra in one line, with a great vase for incense, having handles, and a tripod-standing, half-way along the line. These candelabra are in *three* different forms, and bear *three* different kinds of lights. Those nearest the vase bear torches, the next on each side have candles, and those at the extremities, ornamental lanterns. Near this table is a laver for washing hands.

Lastly, the Beth-el, or *Teen-tang* (house of heaven,) square in outward shape, but rounded within. Into this none but the rabbi may enter during the time of prayer. Here, upon separate tables, stand twelve rolls of the law, corresponding to the tribes of Israel, besides one in the centre in honor of Moses, each enclosed in a tent of silken curtains. On the extreme western wall are the tablets of the Ten Commandments, in golden letters of Hebrew. Beside each of these tablets is a closet containing manuscript books, and in front of each closet, a table, bearing a vase and two candelabra.

The congregation, when assembled for devotion, are separated from the Beth-el by a balustrade, some standing in recesses along the walls. Against a column is suspended a calendar for the reading of the law.

Such is the edifice in which the children of Israel at Kae-fung-foo worshipped God within the last century. Gozani affirms it to be the only synagogue remaining in the empire. If this be true, that of Hang-chow-foo, mentioned by the first visitor to Ricci, must have shared the fate of that in Nan-king, as related to Semmedo.

Some writers have regarded this as rather a temple than a synagogue, but without sufficient reason, for the

special characteristics of a temple are decidedly wanting. In China, as elsewhere, it may be truly asserted in the Hebrew Liturgy, that the worshippers have neither altar nor offering.* The homage paid to ancestors may partake somewhat of a sacrificial nature, but it is carefully dis severed from even local association with the adoration paid to Almighty God. The candelabra, the laver, the solitude of the rabbi in the Beth-el, and his use of incense there, as well as in the courts, together with the courts themselves, these suggest clear reminiscences of the Jerusalem Temple, but they do not prove that in China there has ever existed a rival temple to that of "the city which the Lord did choose, to put his name there," as was erected by Onias and his colony in Egypt,† or by the Samaritans at Gerizim.

It does not resemble the great synagogues of Amsterdam, Leghorn, or those of the Gallician province in Poland, on which considerable wealth has been lavished; still less does it copy the modesty of the primitive synagogues, in which the people assembled to hear the law and haph-torah, to recite the "eighteen blessings," or to join in some very simple form of supplication; but the very dissimilarity attests the high antiquity of this community's seclusion.

Among their religious forms and customs, may be enumerated the putting off of shoes on entering the house of prayer, and wearing a blue head-dress while there (a circumstance by which the Heathen distinguish them from the Mohammedans, who wear white.) In reading the law, the minister covers his face with a transparent veil of gauze, in

* "Lord of the universe, while the temple remained, if a man sinned, he brought an offering and made atonement for himself; but now, because of our iniquities, we have neither sanctuary nor altar, nor offering, nor priest to atone for us; there is nothing left us but the commemoration of them. O may that be our expiation, and we will render the prayers of our lips, instead of our offerings."—*Morning Service*.

† Josephus Ant., iii. 3, and Wars, vii. 10.

imitation of Moses, who brought the law to the people with his face covered, and wears a red silk scarf, depending from the right shoulder and tied under the left arm. By his side stands a monitor to correct his reading, if necessary, who is likewise attended by a monitor. The prayers are chanted, but without musical instruments. The congregation wear no *talith*, or garment of fringes, during the service. They observe circumcision, passover, tabernacles, the rejoicing of the law, and, perhaps, the Day of Atonement, for it is said that on one day of the year they fast and weep together in the synagogue. They keep the Sabbath quite as strictly as do the Jews in Europe. They make no proselytes, and never marry with Gentiles. They use their sacred books in casting lots, and their literary men pay the same homage to the memory of Kung-foo-sze (Confucius) as their neighbors do. They never pronounce the ineffable name of God, but say *Elunoi* (*Adonai*), and in writing Chinese, they render that name by Teen (heaven,) just as the Chinese do, instead of *Shang-te* (Lord above,) or any other ancient appellation of the Deity.*

They have no formulary of belief, but hold to the unity of God, and to the doctrines of heaven, hell, a sort of purgatory, the resurrection of the dead, the day of judgment, and the hierarchies of angels.

Of the Lord Jesus Christ they had never heard, only of one Jesus, a son of Sirach. They expect Messiah,

* Gozani and others referred to this substitution, in the controversy as to whether the Chinese adore the material heaven or the Person who is its Creator. The Jesuits contended that if Jews could conscientiously employ the word *heaven* to denote *God*, that sufficiently indicates the sense in which the Gentiles understand the term. They also appealed to Luke xv. 18, and 2 Macc. vii. 11, on the same side, as well as to the common use of the word *heaven* in the Talmud. It is curious to have Israelites called in to decide a point between the contrary decisions of Popes Innocent X., and Alexander VII. At length it became usual for the missionaries to adopt the designation Teen Choo (heaven's Lord.)

and frequently repeat the words of dying Jacob, "I have waited for thy salvation, O Lord."* To the question, what they understood by salvation, they made no reply. When shown a crucifix in the mission church, they regarded it with no symptoms of displeasure, from which Brotier concludes that they know nothing of the Talmudic prejudice against "the Crucified," but it would seem that if they have no canonical Talmud with its Agadoth, they have some ridiculous legends of old tradition. "They related to me," says Gozani, "such foolish tales" (mingled with even the law of Moses,) "that I could scarcely refrain from laughing." And in another place, "They spoke to me about heaven and hell in a very senseless manner."

Their alienation from idolatry is particularly striking, after so long an exposure to the superstitions of the country, guided as these are by Imperial influence. They refuse to take an oath in an idol temple; and the conspicuous inscriptions upon the walls and arches proclaim their steadfastness in this matter, even upon that delicate point of the Emperor's name, which in the synagogue they have surmounted by the most significant of possible warnings against confounding any reverence whatever with that due to the "blessed and only Potentate."

Nor must we omit to remark their interesting practice of praying westwards, towards Jerusalem. Many large bodies of Christians pray eastwards, from a feeling in favor of mere Orientation; but when we find European Jews praying eastwards, and their brethren in China turning to the west, both towards one intermediate locality, that one must be the station which an ancient psalmist considered "above his chief joy." "If I forget thee, O Jerusalem, let my right hand be forgetful."† And it must have been westward that Daniel turned, when "his windows being open in his chamber toward Jerusalem, he kneeled upon his

* Gen. xlix. 18. † Ps. cxxxvii.

knees three times a-day, and prayed and gave thanks before his God, as he did aforetime,"* for he remembered the prophetic prayer of Solomon, "If they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee . . . and pray unto thee *toward their land* which thou gavest unto their fathers, *the city* which thou hast chosen, and *the house* which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause."†

(TO BE CONTINUED.)

CAPADOSE'S APPEAL FOR ISRAEL.

Translated for the Jewish Chronicle.

(Continued from p. 113.)

THE *first consideration*.—Israel presents us with a type of man in the great phases of his existence.

As he came from the hands of the Eternal, man in paradise was surrounded by the magnificence of his Creator; he ruled over nature, and received from his God every kind of blessings. In like manner, Israel, elect of God, crowned as with a halo of glory, was at the head of all other people, and represented a sovereign nation. Their God, after having delivered them with a strong hand and an outstretched arm, had sustained them, abundantly blessed them, and the presence of the divine majesty was the glory of this people, and their fairest privilege. This state of glory and of splendor, which we compare to the happiness of man in paradise, reached its zenith, so to speak, under the reign of King Solomon; but just as man, after committing sin, which is nothing else but disobedience to the divine word,

fell from the state of glory, in which the hand of God had placed him, and became abject and miserable, even so, when Israel had consummated his great national sin, when he had disobeyed the same divine word, manifest in flesh, he also was overthrown—he also became abject and miserable; the gifts, which he had received from the hand of the Eternal, were taken from him; and, as Adam was driven from paradise, his original home, and condemned to cultivate a soil which was to bring forth to him thorns and thistles, so again Israel was driven from the land of his fathers by the justice of God, and constrained to wander among all the nations, where thistles and thorns equally awaited him. Such is the condition of Israel since his great transgression; sad and sorrowful emblem of the misery of man, who has forgotten the God in whose image he was created. But the mercy of God does not abandon his chosen ones. In the midst of his wretchedness, Adam the sinner hears the divine promise; in the midst of those bursts of thunder, which pursue him into his exile, his eye moist with tears sees written in characters of light, above his head, the heavenly and consolatory promise; *Thy posterity shall bruise the serpent's head*. Expelled from paradise, cultivating with the sweat of his face an ungrateful soil, Adam preserves a hope which, while it raises his drooping courage, enables him to comprehend the reason of his continued existence. After a *past* full of glory, surrounded by a *present* full of wretchedness and humiliation, he descries a *future*, when regenerated, sanctified, reconciled to God, he shall enjoy a glory at once

* Dan. vi. 10. † 1 Kings viii. 48, 49.

celestial and terrestrial on a new earth, or rather on the earth renewed. Well, then, the chosen people, the people of Israel, of whom history teaches us the original glory, no less than the actual abasement—should not this people of God have likewise a third period, that of their regeneration, and national restoration, in order to the completion of their history? Ah! let us not doubt it; having been the emblem of man in their past glory and in their present fall, they have also, as a chosen people, the hope of a future quite as glorious, quite as certain, as is secured to man by the same divine election.

The second consideration.—We cannot, in the second place, doubt respecting the future restoration of Israel, when we see how they have been preserved during their dispersion, notwithstanding innumerable adversities.

Every people, in fact, appointed to a career of only limited duration, is like a flower of the field, which puts forth its shoot, unfolds itself, opens its cup, displays its riches; but very soon it fades, it falls, and, the wind passing over it, it is gone, and the place thereof shall know it no more.* Behold those powerful nations, the Egyptians, the Babylonians, the Assyrians, the Romans, and so many others. Each in its turn, they have filled the earth with the noise of their exploits, they have had their beginning, their aggrandizement, their acme of glory and of power; then they have had their decline, their decay, and, finally, their end, their death; and they have been mingled with other people, they have disappeared from the face of the

* Psalm ciii.

earth, and the ruins of their cities are there to tell us: They have passed away! Greater and more formidable than the Israelites, they have been seen successively to extend themselves and perish; by invasion after invasion, they have made themselves masters of a large portion of the earth; then some have become the exterminators of the rest, and all, after a few centuries, have vanished even to their name. But, like the Christian Church, which, notwithstanding the most atrocious persecutions of its enemies, has not ceased to exist, from the moment when its Divine Chief laid its first foundations on the day of the first pentecost, Israel, in spite of all the measures that men have put in operation for the annihilation of a race, which they esteemed accursed, has not ceased to exist as a people apart, in the midst of the various nations amongst which the hand of God had scattered them. Think on all that the Israelites have had to suffer from the sack of Jerusalem, in which more than a million of men perished, down to our own days. See them in France, persecuted from the moment they settled there, that is to say, from the end of the fifth century; harassed by laws the most unjust, a butt to insults the most ignominious, and victims of sanguinary proscriptions. A Dagobert expels them, after having spoiled them; brutal force carries off their children to sell them to the Arabs. It was through seas of Israelitish blood that the crusaders, at a later day, seem to have desired to open up their way to the tomb of the King of Israel. Verdun, Spire, Worms, Cologne, Mayence, become in succession the theatre of massacres such as had not

been seen since the time of Hadrian. Many of these unfortunates, according to the testimony of Mézeray, killed themselves, after they had slain their wives, rather than leave them to fall into the hands of these barbarians. Shall I recall the persecutions they have endured in Germany, where they have been, at different periods, expelled, exterminated, or treated, even where they have still been tolerated, on a level with unclean beasts? Shall I, in fine, retrace some of those scenes of horror and carnage, which have invoked the avenging arm of the Eternal on that guilty and unhappy Spain, where more than one of my ancestors has been burned alive? No, time fails one to exhibit, were it even in miniature, the history of the misfortunes which have overwhelmed the Israelites since their great national sin; but what I am concerned to point out to your notice is, that notwithstanding all that man has been able to do for their extermination; notwithstanding strokes the most terrible of the divine justice, the faithfulness of God and his long-suffering have in the most remarkable manner been signalized in the preservation of their existence. The tree, which appeared cut down even to the root, ever and again sprouted forth, not so as to become a great tree, but merely to keep itself alive, and to testify by that very life, that the promises and the calling of God are without repentance.* Let us utter the grand secret:—it was proper that there should be something imperishable in the nation, in the midst of which it pleased the Son of God to be born, as well as in the Church which

the Son of God designed for the habitation of his Spirit.

The third consideration.— We have a third reason for our faith in the restoration of Israel, when we consider the calling of this people, and their special destiny with regard to God.

Throughout all the vicissitudes of their existence, in their summer days of splendor, when they were like the rose of Sharon, opening to the sun's first beams, as well as in the sad epoch of their sere and yellow leaf; amid the rigors even of reprobation and exile, Israel must ever serve for the manifestation of the attributes of the Eternal. Before their great national sin, in the rejection of God their Saviour, the existence of Israel testified before the face of the universe, that there is but one God, the Creator and Preserver of all things, from whom alone emanate all strength and all life. Israel, as a people, was most emphatically a creature of the Eternal, and their history rendered in some sort visible, and palpable to all the other nations of the earth, the divine power and majesty. Oftentimes did the very name of the God of Israel make those nations tremble, and before the ark of the covenant, symbol of the divine presence, the dagns of idolatry fell in fragments. Fulfilling his destiny, Israel was then, so to speak, a living and magnificent testimony to the greatness of the only true God, Creator of heaven and of earth. But the moment of the great national fall arrives; Jerusalem is destroyed; the temple is in ruins; billows of blood deluge the fair provinces of a land, formerly covered with splendor. The children of Abraham, the friend of God, are struck by the heaviest

* Rom. xi. 29.

disaster, that ever befell a people ; Israel is driven forth, scattered every where, like the sand of Lybia, which an impetuous wind chases before it, and hurries afar. From that time their banishment continues ; their crown is cast upon the ground ; their former splendor has been followed by debasement ; in place of the prosperity that used to surround them, they drag after them an unbroken chain of disgraces and misfortunes ; from being the foremost of the nations, they are become the last ; every thing in Israel is changed, excepting their high destiny, which is to manifest to the earth the attributes of the Almighty.

If then, the history of this people, during ages of glory, shows us Israel fulfilling their calling, by publishing to the nations the greatness and the power of the true God—if ages of exile and wretchedness, through which it has been the lot of this same people to pass, in punishment of their rebellion and unbelief, have demonstrated another attribute, another characteristic of the same God, his holiness and his justice—tell me, would there not be wanting a page in their history, if, agreeably to their vocation in all times, Israel did not afford us, in their restitution, a manifestation of the other attributes of the Most High, of his mercy, his grace and faithfulness? No, it is not possible that two phases in the existence of Israel should have taught us, the one the infinite greatness and majesty of God ; the other His severe and holy justice ; without a third destiny to manifest His love, and to crown a history, which is as it were a living proclamation of the attributes of the King of Saints. Greatness, justice, mercy—behold

the character of this God, whom Israel by the law of his being is set to magnify. People the most remote, considering Israel in his grandeur, have had reason to cry out ; “ Who is able to stand before the Eternal, the God of Israel, this holy God ? ” (1 Sam. iv. 20.) And the queens of Sheba and the kings of Tarshish must give glory to his name.—The people of our own time, considering Israel in his fall, in his misery, in his dispersion, in his utter nakedness—in a word, in his exile, as mournful as it is prolonged—have reason in their turn to exclaim : “ Yes, the God of Jacob is a God of justice, and that punisheth iniquity.”—But already gleams the dawn of that blessed day, when the farthest nations, considering yet again Israel, but Israel regenerate and become once more heir of the promises made to his fathers, shall be constrained to acknowledge Thy mercy, and bear testimony to Thy faithfulness, O God of Abraham, of Isaac and of Jacob ! for they will hasten to glorify Thee ; and it will again be Israel, who, having previously revealed Thy character as Creator and as Judge, will demonstrate by the renovation of his existence, that Thou art a Father full of grace in Jesus Christ Thy Son ; a Father that pardoneth iniquity, and keepeth mercy to a thousand generations.

Such is the calling and such the destiny of Israel ; that prodigal child, who, having been an inmate of the paternal mansion, unworthily abandoned it, to rank with unclean beasts ; but contrite, humble, instructed by protracted sufferings, he shall one day sigh for the station from which he has been self-banished. Then will he return : and whilst,

with heart crushed by the consciousness of his sins, he shall fall prostrate in the dust before the feet of his Saviour God, his merciful Father, who shall have seen him coming when yet a great way off, will run to meet him, and will open his arms anew to welcome him. Yes, returning to his God, and to David his king, Israel also shall hear those consolatory words: "Come, bring forth the best robe, and put it on him." That will be the robe of the righteousness of Christ. "Put a ring on his finger"—the seal of my Spirit—"and shoes on his feet"—that he may go and proclaim my faithfulness to the nations; "let us make merry, for this my son was dead, and is alive again; he was lost, and is found."

O Lord, when wilt Thou have pity on Jerusalem? God himself gives the answer: "When my servants shall take pleasure in her stones, and favor the dust thereof."*

(To be continued.)

THE OCCIDENT AND THE JEWISH CHRONICLE.

IN the October No. of the *Occident* is an article, headed, "The New York Jewish Chronicle and its Agents," the substance of which we are requested to lay before our readers. With that request we cheerfully comply.

After intimating that he does not "read with a great deal of care the monthly statements" of our missionaries, our respected contemporary acknowledges, that his "eye was attracted" to the following paragraph in Mr. Bonhomme's journal, which

appeared in the *Chronicle* for September:—

To-day I had an interview with a Protestant Methodist minister, formerly stationed here, who told me, that at one time he was led to preach to the Jewish people in this city, and to visit their families, to which he had abundant access. Dr. D., a Jew of this city, now dead, told him that if Christians had been trying to preach the gospel to the Jews in former days, instead of persecuting them, they would have long ago become Christians; but that he, for his part, felt the truth in his own heart. He died in Christian faith and hope, but had never boldness enough to confess Christ to his Jewish brethren. His sister has since become a Christian, and the wife of a Methodist Episcopal minister.

This "piece, short as it is," the Editor of the *Occident* pronounces "untrue in every respect, save that the minister may have attempted to speak to the Jews, for aught we know;" and, in particular, he asserts "upon our own authority, which could be verified by the oath, if need be, of numerous *Christians*, no less than Jews, that never died a person more firm in the truth of the Jewish faith, than did Dr. D." At the same time, he is candid enough to confess, that he "may perhaps be misinformed on some point" respecting the "particulars of the death" referred to, but is abundantly positive, that the Methodist minister could have no authority for his alleged statement.

Having thus done what our reverend friend, with quite superfluous earnestness, required of us, we are not sure that we need append many remarks of our own. Certainly the following are sufficiently obvious:—
1. So far from the piece being "untrue in every respect," there is only one particular in which an attempt is made to impugn its accuracy.—

* Ps. cii. 14.

2. The experience of this respectable minister of the Gospel in the field of Jewish missions, as faithfully reported to us from his own lips by our agent, we thought so full of interest and encouragement, as to warrant us in detailing it to our readers. We think so still.—But, 3; It was not possible to do this, and yet prevent such, *as were acquainted with the facts of the case*, from identifying the parties concerned; nor, even if practicable, would an allusion so exceedingly vague have been either satisfactory or expedient.—4. It is the *Occident* that has chosen to give the name in full *to its Jewish readers*, and apparently to forget, that, had we been equally explicit, there was really nothing in the statement made in connection with that name, that *our readers* would have regarded as a calumny by any means on “the memory of a deceased honorable and regretted Israelite”—an outrage, requiring prompt “atonement.”—5. But how stands the case as to that very statement—the only one that the *Occident* ventures to contradict? A respectable Christian clergyman declares, that a certain member of the Jewish community avowed, in a conversation once held with him, that he was secretly a believer in the Lord Jesus Christ, but had not courage to confess the ever blessed name. The Editor of the *Occident* declares that he knew the individual referred to, and does not believe that he had “wavered in his faith for one moment during his entire life”—nay, is certain that he had not. Where is the inconsistency? The Editor, we doubt not, speaks according to his knowledge, so far as that goes; but he will allow us with all respect to suggest, that it may never have

reached to the heart of his departed friend, nor even to what passed in that interview with the servant of Christ. It is true, that to “confess with the mouth the Lord Jesus” is just as clear and solemn a duty, as to “believe with the heart that God hath raised Him from the dead.” But that, in such circumstances as beset an Israelite, the faith may sometimes exist, where the open confession is still delayed, will not be questioned by any but such uncharitable members of the synagogue, as one of the *Occident's* correspondents, who in the same number proclaims it as her opinion, that “never yet has a true Israelite, who knows, loves, studies and believes his Bible, become Christian from conviction.” The Editor himself, if he ever indulges in a stealthy glance at the New Testament, may yet fall in with one “Joseph of Arimathea, a disciple of Jesus—but SECRETLY, FOR FEAR OF THE JEWS;” John xix. 38.—6. And, lastly, we are much gratified to receive, and from such a quarter, confirmation of by far the most important fact stated by our Prot. Meth. brother, viz., that another member of the same family is at this moment *both a believer, and a confessor*. That she became such “long before the Doctor's death,” as the *Occident* asserts, and not “since,” as we had it, is a circumstance that has no tendency, so far as we can see, either to impair the force of her good example, or to destroy the hope, that her brother shared “like precious faith” with her.

We embrace the present opportunity to say, that we always receive the *Occident* with interest, and often find great satisfaction in its perusal—

a pleasure, indeed, always saddened by the profoundness of our regret, that its lively and talented Editor "knows not" yet—even as his fathers knew not—"the things that belong to the peace of Jerusalem."

For the Jewish Chronicle.

AN INTERPRETATION OF PS. VIII.

PART I.

THE Jews stand distinguished from all other nations, in expecting the personal reign of the Messiah upon the earth. All their national hopes are intertwined with this, yea, grow out from it, as from a root; and to abandon it, would be to dissolve the strong spell, which has kept them separate and unmingled so many ages, amidst the tossings of the nations. They rejected Jesus, because He did not come as a King, to fulfil the magnificent promises of national blessing contained in their prophets; and their persistency in rejecting Him to this day, though a part of the deep-laid purpose of God, has been made more obdurate and fierce by the apparent contradiction between faith in a crucified and absent Saviour, and the hope of One to come in power and glory to bring the earth under His dominion. Had the Church kept both these united in herself, looking, as joyfully for the coming of her King, as she faithfully witnessed to the Man of Sorrows, this stumbling-block might have been, in part, taken out of the way. But her ignorance and unbelief, as to the promises of God to Abraham's seed according to the flesh, has greatly weakened her testimony to the truth of the crucifixion. For many ages, the Church

has borne a divided, partial witness to Christ, relinquishing to the Jews all that concerned His glory and His kingdom; and, by this practical denial of one great truth, making her teachings suspected in regard to every other. And yet the Christian faith and the Jewish hope are, indeed, most harmonious, giving forth no notes of discord; and the New Testament, rejected though it be by the Jew as an alien and enemy, sets its seal of ample confirmation on the teachings of the Old.

In proof and exemplification of this, we may take the 8th Psalm, as interpreted by Paul in his Epistle to the Hebrews; and we shall find the sweet Psalmist of Israel and the great Apostle to the Gentiles differing no otherwise, than as the lock differs from the key. Perhaps no better instance could be given of the harmony between the Cross and the Crown; of the necessity that Christ should humble Himself into the depths of the fall, before He could rise into the glory of the Throne and the Kingdom.

The main doctrine of this interpretation is, that the Psalm is prophetic, not historical; that it looks forward to the redemption-state, not backward to the creation-state; that it has for its subject Christ in the Paradise of God that is to come, not Adam in the Garden of Eden, that has passed away; and there are two independent sources of argument to which I shall appeal; *first*, the very language of the Psalm itself; and *secondly*, the use made of it by Paul. In the present article, I shall confine myself to the latter, as furnishing the key by which the whole can best be opened and interpreted in detail.

In the first chapter of the Hebrews, the Apostle shows the superiority of Christ to the angels, both in his divinity, and in his glorified manhood: though the Son of God from everlasting, and thus “the brightness of His glory, and the express image of His person,” he, did, as man, receive, by resurrection from the dead, a name more excellent than they, even the name of Son.* “For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee?”—words which were fulfilled in Christ in the day of his resurrection, (Acts xiii. 33.) when his manhood was brought into that form, predestined from eternity, in which the mystery of the eternal Sonship was to be manifested. *The human nature was to be exalted into the Sonship*, not as being mingled with the Divinity (though indissolubly joined thereunto,) but as being then cast in that mould which, of all forms of created being, could best express the truth of the Godhead unto creatures. He is therefore called “the first-begotten from the dead,” (Col. i. 18 ;

* This view of the Sonship of the Mediator, *as man*, receives perhaps every needful modification in the subsequent remarks of our correspondent. It is not to be doubted, that “the Man Christ Jesus” was the Son of God before his death, when, as it is said in the very context referred to (Heb. i. 2,) God “spake unto us by” him;—nay, that this pre-eminent name belonged to him, on the ground of his miraculous conception, from the first moment of his life upon earth. (See Luke i. 35.)

On any view, however, that can be taken of the subject, the resurrection of Christ was, at least, in regard to his Sonship, one of the more signal epochs of its manifestation. He was then “*powerfully declared* to be the Son of God”—ὁρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει—Rom. i. 4.

Rev. i. 5,) and “the first-born among many brethren,” (Rom. viii. 29,) because his resurrection was the beginning of his Sonship, in that sense in which it belongs permanently to his manhood, and will be shared in by his Church, the company of “joint-heirs.” (See Rom. viii. 23, and Gal. iv. 5.) Of this sonship Solomon was a type, and therefore the promise to David, that he should have a son to sit on the throne of his kingdom, is cited by Paul as a proof of Christ’s name of Son, because a greater than Solomon is included in it, even the Lord’s anointed. The superiority of Christ to the angels in his resurrection-state, is beautifully shown in the following verse: “And when He again bringeth in (πάλιν εἰσαγάγῃ—see margin) the first-begotten into the world, He saith, And let all the angels of God worship him.” He is here called the first-begotten, in virtue of his resurrection, of which Sonship Paul had just been speaking.

In the beginning of the second chapter, the Apostle, in making a practical use of this doctrine of the supremacy of the Man Christ Jesus, points out a generic difference between the Jewish and the Christian dispensations, in that the former was *sub-angelic*, the law having been given by the ministry of angels (Acts vii. 53; and Gal. iii. 19,) whilst the latter was *under the Lord*, by whom the gospel of the great salvation was first preached, the Holy Ghost attesting it by mighty and manifold works. This seal of the Spirit to the gospel, is spoken of as a fruit of the lordship of Christ; for, after mentioning the signs and wonders, the divers miracles, and

gifts of the Holy Ghost, he adds, "For unto the angels hath He not put in subjection *the world to come, whereof we speak*;" from which we learn two things, first, that the world to come was spoken of, by implication, when the manifestations of Pentecost were mentioned, and secondly, that the reason why such spiritual workings attested the gospel and not the law, was that Christ, not angels, had the dominion over it.†

Thus far, these two points are established, that Christ, as raised from the dead in the human nature, is superior to angels; and that the Church possesses the gifts of the Holy Ghost, in virtue of his lordship over the world to come. The quotation which follows from the Psalm, is plainly for the end of proving out of Holy Scripture what he had just affirmed, that unto the angels the world to come had not been subjected, the implication being

† "The world to come, *whereof we speak*"—the question is, Where does Paul mention it at all? and our correspondent's answer is—*By implication*, in the 4th verse, where allusion is made to the pentecostal wonders. This is ingenious and interesting, and might be illustrated by other Scriptures; e. g. John vii. 39; Acts ii. 33.—Some, however, may still think the explanation too subtle. We do not, although we cannot feel, that it is by itself quite sufficient; and we therefore suggest in addition that, in unfolding the mediatorial dignity of Christ in the previous chapter, the apostle had "*spoken expressly* of the revelation of His everlasting "Throne," (v. 8.) when the First-begotten shall be a second time introduced into "the world" (v. 6.) of which He is at once the Redeemer, and the "appointed Heir," (v. 2;) besides that, in what immediately follows that 5th verse of the second chapter, the writer *goes on to speak* yet more clearly of "the habitable earth that is to be"—*τὴν οἰκουμένην τὴν μέλλουσαν*.

that it had been put under Christ. "But one in a certain place testified, saying, What is man that thou art mindful of him, or the son of man that thou visitest him: Thou madest him a little lower than the angels: Thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet." Now it is manifest that if the Psalm has for its subject the creation-state of man, Adam in Paradise, it proves nothing of Christ, who was not created in Adam, and had no part in the original inheritance. He did not become man till he was born of the Virgin, ages after Adam was cast out of Eden, and the glory of man's first estate was lost; so that no proof of his dominion over the world to come, can be found in a mere historical description of the Paradaisical constitution. If the Apostle's use of the Psalm is at all pertinent, it must relate to the state into which man is redeemed, not to that out of which he fell; for while Christ had no connection with the latter, he did make himself one with us under all the bondage of the fall, that he might lift us up, with himself, into the glory of the resurrection. Of the three states in which man has existed or shall exist—before the fall, under the fall, and above the fall—our Lord partakes of two, having taken flesh under the curse, and, when he had seen it to its end on the cross, having brought manhood out of death into its final and perfected form. To this last, most glorious state, the fruit of the resurrection, into which man rises, in Christ, out of the darkness of this present evil world, the Psalm must refer, unless we wholly

give up the conclusiveness of the Apostle's reasoning. For he expressly applies to the humiliation of Christ the words, "Thou madest him a little lower than the angels," and to His resurrection out of death, those which follow, "Thou crownedst him with glory and honor." Those who hold that David merely pictured out Adam in the garden, in the princely dignity of his first estate, teach that man was crowned with glory and honor, *in* being made a little lower than the angels; that the expressions are synonymous, both referring to his original standing; a doctrine directly at variance with the scope of Paul's reasoning, and with his use of the passage itself. For he seeks to show that man is above the angels, not below them, *as to the world to come*; and clearly distinguishes between our state of humiliation and curse, which is sub-angelic, and that of glory and honor, in which they are subjected to us. But if man is lower than the angels in the highest estate of which the Psalm speaks, as he must be if its subject is our creation-standing, then was the Apostle at the pains to make a citation, which either has no bearing on the question, or else completely subverts his main position.

On the authority of Apostolic interpretation we find, then, the central idea of the Psalm to be *the redemption-state of man*; and hence, though Christ is not named, He is meant by man, and the son of man, whom God remembereth and visiteth. Though not created with the race in Adam their head, He became one of us in his incarnation; and our redemption was wholly wrought out in his human nature. Any mention of redeemed man ne-

cessarily includes Christ, who was at once Redeemer and redeemed, and, by taking flesh, made himself the Root in which all the saved ones are contained.

The sum of all is this, that man, who was made in the image of God, and had the lordship of the world, was, through his rebellion, thrust down below the angels, and put "under tutors and governors, until the time appointed of the Father;" but that, "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law," (and therefore inferior to the angels, by whose ministry it was given,) and, after the suffering of death, "raised him from the dead, and set him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet."

What then is the nature of the Christian dispensation? Paul speaks of it as "the world to come," while yet he says that "now we see not yet all things put under him." Christ has entered into glory, the glory predestined for man; He has received the kingdom in grant from the Father, but has not come forth to possess it. Meanwhile he conveys, through the Spirit, his resurrection-life unto his Church, and enables her to "taste of the powers of the world to come." She has the life of his glorified manhood within her, hidden in mortal flesh, and is the body of the risen Lord, being baptized into his death, and ever rising therefrom in the power of his resurrection. Since his ascension, the Spirit proceeds from the Man at

God's right hand; from Him who is now above the curse, and whose human nature, redeemed from death, is the germ of the world to come, the first fruits and earnest of the new creation. In so far, therefore, as the Church holds of the resurrection; in so far as she is quickened with Christ, and raised up, and made to sit together with him in the heavenly places, is she now a partaker of the world to come. *The Church is the kingdom in a mystery, the realization in the Spirit, of that which shall be manifested, and have a visible glory, in the day that Christ shall possess his inheritance, and exercise dominion over the beasts of the earth, and the fish of the sea. Then shall he be the antitype of Adam; and Paradise, which so soon sank out of sight, shall reappear, glorified in every feature.*

W. W. A.

THE FREE CHURCH OF SCOTLAND ON THE SECOND ADVENT.

THERE are many things for which we love and honor the Free Church of Scotland, and delight to give thanks to God on her behalf. But in nothing, as we firmly believe, is the divine favor towards her more signally manifest, than in the extensive prevalence within her communion of a devout and an intelligent interest in *prophetical study*.

And to her example also may we refer, as a triumphant refutation of that most preposterous objection to such studies, that by simply obeying the apostolic precept to "take heed thereunto" (2 Pet. i. 19,) we are likely to weaken, if not destroy, the motives to care and dili-

gence in the walks of practical godliness. For our part, at least, we do not remember where else in Christendom we are to look for a nobler model of energy, "in every good word and work."

We have long had occasion to know, that not a few of the finest minds among both the ministers and laymen of the Free Church, sympathize deeply in what we are constrained to regard as the only scriptural views on the above interesting and momentous theme—to wit, "the glorious appearing of the great God, even our Saviour." Still, we were not prepared, we must confess, to hear from the *General Assembly* of these faithful witnesses, so clear and united a testimony as the following, to that "blessed hope." Again, therefore, we are called to rejoice before God, that the "light," which "shineth in a dark place," shines at last steady and full on the pathway of our brethren—that pathway of faith and patience, and great tribulation, by which alone they strive, with loins girded and lamps burning, to enter into the kingdom.

The passages, which we are about to quote, occur in the "PASTORAL ADDRESS of the General Assembly, met at Edinburgh, in the year 1845, to the people under their charge." Speaking of "the rising influence of Popery" in the land, the Assembly remark:—

"We need not, brethren, to warn you against the deadly errors of that Antichristian system; nor can we now enter at large into the views which the word of prophecy gives of its character, its temporary successes, and its final overthrow. *We trust the time is gone by when Christians fondly trusted to the advancing pro-*

gress of civilization, and the gradual diffusion of the light of the Gospel, and looked for the melioration, or the ultimate disappearance, of Popery under these benign influences. It was in ignorance of the depth of human corruption, and in flagrant disregard of the warnings of Holy Scripture, that such expectations prevailed: and now that, blessed be God, his Church, in all her various branches, has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with that second coming of her great Head and Lord, which, whatever obscurity may hang over its details, should ever have been, and now, more and more, must ever be, in its grand outlines, the bright pole-star of her hope,—a juster impression is cherished of the real nature of that subtle power which is yet again to raise its head, as the plague of guilty Christendom, and the instrument of God's judgments among the nations. Hence, also, a more correct idea is beginning to be formed, of the manner in which Popery is now to be opposed, as well as of the means of its destruction in the end; when Babylon, and all that have trafficked with her, shall perish in the day of the Lord's anger."

And again, in concluding the Address:—

"With this exhortation, for the present, we close; and, on our Lord's behalf, bid you farewell. We have many things more to say to you, but we cannot say them now. *But, brethren, the time is short; the Lord is at hand.* Already ungodly men are experiencing that feeling of helplessness, in their counsels and proceedings, which seems characteristic of the days when 'men's hearts

shall begin to fail them for fear, because of those things that are coming on the earth.' Without the stay of principle, human policy is every where at fault, and a blind expediency is ruling all things. Meanwhile, the people of God have an interval, however brief and uncertain, for preparation and prayer, ere the next crisis shall arrive. And the two duties proper to such an interval are surely those indicated by God himself: 'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast,' (Isa. xxvi. 20;) and again, 'Behold I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.' (Mal. iv. 5, 6.

Signed, in name and by appointment of the General Assembly of the Free Church of Scotland, at Edinburgh, this 8th day of July, 1845 years.

PAT. MACFARLAN,

Moderator."

Should any one of our own readers be at a loss to understand, how this subject of the second coming of the Son of Man is connected with Jewish interests, we beg to remind him, that nearly all who believe, as the Free Church of Scotland believes, in the premillennial advent of Christ, believe in it as the means appointed by God for the deliverance of Israel out of all his troubles, and as the immediate precursor of Zion's glory. "*When the Lord shall build up Zion, He shall appear in his glory;*" Ps. cii. 16.

BOOKS RECEIVED.

PERFECT PEACE: Letters-Memorial of the late John Warren Howell, Esq., of Bath, M. R. C. S., by Rev. David Pitcairn. With an Introduction by the Rev. John Stevenson. From the ninth London edition. New York: Robert Carter, 58 Canal Street. 1845—pp. 175, 18mo.

In the language of Mr. Stevenson, "it is a spiritual study which is here set before us. The rise and progress of a soul heavenward is here described. In the brief space of a few weeks, a 'pilgrim's progress' from the city of Destruction to the Zion of God is strikingly de-

lineated." Or, in the sublimer language of the Spirit we may say, that we can here, with unusual distinctness, trace in its development that divine "shining into the heart," which alone "gives the light of the knowledge of the glory of God in the face of Jesus Christ." There is not, indeed, from beginning to end, a single adventure, or scene, or the slightest attempt at effect, or what is called fine writing. But the Letters are not at all the less valuable, and edifying, and full of interest to the mind, that can enter, however faintly, into the joy of angels over one sinner that repenteth.

Jewish Calendar for November, 1845.

DAY OF SOLAR MONTH.	DAY OF THE WEEK.	SABBATH COMMENCES.	OCCURRENCES.
November 1	Sabbath	4½	1st day of Heshvan (ר' ח) נו
8	"	4½	לך לך
15	"	4½	ורא
22	"	4	ח' שרה
29	"	4	תולדה
30	Sunday		Roshodesh Kislev

Missionary Intelligence.

The American Society.

MONTHLY MEETING OF THE BOARD.

At the monthly meeting of the Board, September 25th, the Secretary for Domestic Correspondence reported, among other correspondence, a letter from Rev. Ridley H. Herschell, dated August 18th, in which Mr. H. informs the Board of the steps he had already taken towards securing an efficient General Agent for the American Society.

The subject of the appointment of agents in general, was referred to the Executive Committee.

The resignation of Mr. J. Forrester, which was presented and laid on the table at the last regular meeting was taken up. After discussion, the following Resolutions were submitted, and unanimously adopted:—

Resolved, That this Board duly appreciate the delicacy of feeling and conscientiousness, which have prompted their beloved and venerable missionary's letter of resignation, and that the pecuniary circumstances of the Soci-

ety alone induce the Board to consent to the loss of his faithful and valuable services.

Resolved, That Mr. Forrester be affectionately requested to continue his missionary labors for another quarter, with the understanding that at the end of that period the Board will acquiesce in his decision to retire from the field.

Resolved, That a copy of these resolutions be furnished to Mr. Forrester.

NEW YORK CITY MISSION.

Journal of Rev. John Neander.

August 1.—I called on two families in — St., Nos. — and —; the second was very friendly. As we were in the course of our conversation, the father of the family inquired after my name, my birth place, and the name of my father. On my telling him that I am the son of —, he clapped his hands together, quite astonished, saying, “You a son of —!” He told me, that he formerly used often to visit my parents, from the place where he resided. I briefly related to him some things of the course of my life, and called upon him to read the Bible diligently, and to seek therein the eternal salvation.

From here I went into — St., and called at No. —, where two Jewish families reside. In one of them there lay some meat on a board, to be salted, (according to the Rabbinical law.) I took this for my theme, and asked the woman, “Do you know the salt which cleanses men from their sins?” She remained silent; and I spoke to her about the righteousness of God, Rom. i. 17, which is imputed to that man, who through faith in the entire word of God, is made righteous, and how such a man, leading a life which is pleasing in the sight of God, acts then as the salt, as a well savored spice.

I met with two Jewesses in a street. They talked in a very lively way about letters which they had received from Germany. I asked them, “Do you possess, or do you know of the letter, which holy and pious men have written, according as

God has commanded them?” “No,” was the answer of both; and as I spoke to them something more about this, one of the Jewesses became very angry, and the other listened quietly.

4th.—Yesterday I preached on Ps. xlv. 8-17. There were some Jews present. One Jew was introduced to me after the sermon, who in his whole bearing seemed as one earnestly seeking after spiritual truth.

I had a long conversation with a strict Jew, on the divinity of Christ. “Christ was a man,” observed the Jew, “and therefore are the Christians idolaters. Then it is written, * אלהבטחו בנריבים כבן אדם שאין לו השועיה I replied to him, “There the question is about earthly princes, who are merely men, mortal men, on whose transient power no man ought to build his hope; whereas Christ is the God-Man, the God of Jacob, who has created heaven and earth; He, indeed, who has realized that which is spoken of in this very Psalm, vv. 7-10. Through His mighty word, has He given bread to the hungry, sight to the blind, and made the lame whole; and this He does still, on all spiritually blind and lame. Harken to what David says of this Messiah, in the second Psalm, v. 12, ‘Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. אשרי כל חוסי בו Blessed are all they that put their trust in him’—the Messiah.”

5th.—In — St., No. —, there is a public-house, the landlord of which is a Jew. I went in there, and, whilst putting to him some questions in reference to the present rabbinical Judaism, many Jews assembled around me. There were also some Jews present, who have only arrived within a few days. I disputed with them, and left them, with a heavy heart. They would not listen to the truth. They love the darkness more than the light.

* *That is*, “Put not your trust in princes, nor in the son of man, in whom there is no help.”—Ps. cxlvi. 3.

At No. —, however, I was received in a very friendly spirit by a Jewess. She was lately twice in the church, where she heard me preach; and her heart had received something. She told me, that it is now her greatest delight, to read in the Bible of the great works of God. She begged me pressing to call on Saturday, when her husband is at home, that he also may listen to me; and on that day she herself also is nowise occupied.

6th.—In — and — Sts., I called on several poor families, who are very ignorant. I exhorted them to read the Bible, for the purpose of becoming acquainted with the One, who is necessary for the soul. One ignorant Jewess would hear nothing. I said to her, "If you now, while it is yet day, will lock your ear against the voice of the word of God, you will one day hear with trembling and terror that same word, which is to the unbelieving a devouring fire."

I met several Jews in the street, and, speaking to them about the approaching day of commemoration of the destruction of Jerusalem, I called upon them to repent, and believe, that the heavenly Jerusalem may be opened to them.

8th.—I called on the merchant —, and as I exhorted him to search for the precious pearl, which is revealed in the Gospel, he hastened into another room, and returned with the Hebrew Bible, wherein he turned over the leaves, till he came to the passage in Isaiah lxxvi. 10, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her." "Next week," said he, "many will weep and mourn over the destruction of Jerusalem; but they shall once again rejoice." I.—"Already, for 1775 years, have millions of Jews been thus weeping, and every year has the Jew on the Passover and on the day of Atonement, cried, *לשנה הבאה בירושלים*, 'next year, at Jerusalem'; and this mournful note has not yet ceased, and Israel still languishes under the yoke

of oppression. But hear what Isaiah proclaims in the 53d chapter: and when Israel shall understand this word, and lay it to heart, then will he sink down in penitence before God, and will unite himself to the spiritual Israel, and in spirit and in truth will pray and cry, 'Build thou the walls of Jerusalem.'" Upon this we went together through part of that chapter. I.—"Who is here *עַבְדַּי יְהוָה* the servant of God?" He.—"The people of Israel." I.—"Yes, so says Jarchi, and the poor Rabbis speak after him, but I will soon prove to you, that this notion cannot be maintained. In the beginning of this prophecy it is said, lvi. 15, *כִּן יִזְרֶה גוֹיִם רַבִּים*, 'so shall he sprinkle many nations.' Who?—Surely He, the servant of God." He.—"*יְהוָה* means, 'he will cause to talk about himself,' and so do modern Jews translate it." I.—"This is ungrammatical, and there is no parallel for it. *יְהוָה* is often found in the Old Testament, where it can mean nothing else but sprinkling; as, for instance, in Ex. xxix. 21, and Levit. vi. 20; xiv. 7. Now see, if you please, further, vv. 4, 5;—what nonsense! Israel should be punished, that the heathen should obtain peace? No! no man can redeem his brother; Ps. xlix. 7."

Thus had we a long conversation, and, on my taking leave of him, he requested me to call again.

12th.—During these few days past I have been visiting again those Jews with whom I had already conversed about the truth. A Jew in — St. said to me, "You are no doubt he, who goes about to convert the Jews." I now spoke to him about conversion, and that this return to God is not brought about by the labor of man, but must proceed from God, the source of all help. "*יִשְׂרָאֵל נוֹשֵׁעַ*—Israel's help is in God," cried I to him, "and it is our task to call upon Israel, that they should lay hold on this help, and on the saving grace which is in Christ."

Last Sunday I preached in the forenoon in Rev. Mr. Guldin's church,

on Ephesians vi. 10-19; and in the afternoon I preached for the first time at the Mission-house, on Ps. cxxxvii. 4-6.

To-day the Jews commemorate the destruction of Jerusalem.

13th.—To-day I met with the Jew —, and he boasted of his piety. "I read daily the Psalms," said he, among other things. I talked to him of true consecration to the service of God, and of the prayer which must come from an humble heart. I then asked him, "tell me, by what means do you expect to appear just and pure before God?" *He.*—"By doing what I am able to do." *I.*—"Man should do what God requires of him, according to the commandments of the law; but man, who by nature is inclined to sin, can do nothing that is pure and free from blame, of his own accord." *He.*—"How, then, will you begin?" *J.*—"I am, through the grace of God, united to Him. I know that He has forgiven all my sins, and that He gives me power to resist sin, and to live only to do good. Yea, He even came down to me, by the appearance of the Messiah, Jesus Christ, and by faith in the grace of God in Christ I am redeemed, and no chasm can separate me from the Holy God." *He.*—"The Messiah shall come." *I.*—"Yes, He will come again in glory, and He will be revealed to the whole world, as the Judge of the quick and dead; but it is the Christ, and no other; the same Christ that has been crucified, that will come again." *He.*—"Christ has died!" *I.*—"Yes, He has died, because of the sin of the world; but He is risen again, and has ascended up to heaven—to the glory which He had of old. For it is He, by whom every thing was created that exists—heaven and earth, and all the worlds, with all their fulness." He remained silent. I showed him several proofs from the Old Testament, and he left me quite astonished. I also paid a visit to a Jew in the neighborhood, to whom I gave a Bible.

18th.—The day before yesterday I

was in a synagogue in — St., and my heart felt exceeding sad, as the singer happened just to sing the song—"Bring us soon together in peace from the four corners of the earth; lead us to Jerusalem." I lifted my heart to God, that He may soon let Israel see the salvation in Christ, and left the synagogue sighing.

From thence I went to a Jew in — St., who keeps his shop open on the Sabbath, and his ears were locked, as I approached him with the word of God.—I occupied myself with a Jew, who happened to be present, and I hope that his heart opened itself to the word of the truth of the Gospel.

19th.—To-day I was enabled to declare to several Jews the glory and power of the Lord Jesus Christ. In — St., I met with a friendly reception from two families; and one Jew, who has a knowledge of Judaism, begged me to call on him often. With this man I had nearly the following conversation;—*I.*—"There are many Christians, who pray for the conversion of Israel, and are active, that the Jewish people may be brought to God, the living God." *He.*—"That will be of no use; Judaism is old, and stands in need of no melioration." *I.*—"The Judaism of the present day is not built on the foundation of the Word, but on the Talmud, which has been heaped up by a multifarious kind of Rabbis, and in contradiction with the Old Testament, as I can prove to you. The Judaism of our day is covered with a cloak, which is put together from diverse stuffs, and several Rabbis of the present time have acknowledged the deficiencies, and a voice is heard from the midst of them, 'Judaism requires a reformation.' Accordingly, these men have already begun to work at it, but with no good result." *He.*—"But so many Jews have suffered martyrdom for their tenacious adherence to the Talmud." *I.*—"The martyr's death alone proves nothing; but the living faith which animates him, must be taken into consideration—the humility, the self-

denial, the songs of rejoicing, and the spiritual songs, with which he meets death; calling on God, and yielding up the ghost in praising him. These are the rays of light which shine forth from the fire of faith, and with which his heart is kindled, and these have been brightly visible in the many thousands of Christians, who have been persecuted on account of their faith in Christ. But in the other case, there has been, according to history, an egotism, a haughtiness manifested."—I continued on this subject, and, towards the end, the conversation turned on the divinity of Christ.

21st.—Yesterday and to-day, I have had some intercourse with several Jews, who, according to appearance, seem to be altogether enslaved to Mammon.

Two Jewesses, who were seated in front of my house, listened quietly to me.—I accosted a Jew in the street I live in, and said to him, "It is my duty to ask you, whether, as a Jew, you give ear to the word of God?" *He.*—"We have no time for this, here in America." *I.*—"You will not remain here for ever; you are on your journey to eternity, where there is no bartering, and every sensible man must put the question to himself—What will become of me then?" *He.*—"I am going the common way of man, דרך הארץ" *I.*—"But you should walk in the way of life דרך החיים" He turned away from me silently, and entered a shop.

25th. — Yesterday afternoon I preached on Gen. iii. 14, 15; and in the evening in Rev. Mr. Lyon's church, on Ps. xxiii. In the afternoon there were several proselytes and many Christians present.—Whether there were any Jews, I cannot say. In Mr. Lyon's church I thought I saw some. Many Jews with whom I fall in, I invite to call on me.—I had an interesting conversation with a young man just arrived from Europe. He is not unsusceptible to the truth, and I begged him to call on me.

26th.—A teacher by the name of —, in — St., received me very friendly, and promised to call on me.

I related to Mr. —, in — St., also a teacher, the wonders of God which I have experienced, as I was brought from death to life, and out of darkness into marvellous light. He listened with interest, but said nothing.

27th.—To-day also have I been with several families in — St., to whom I declared the Gospel of Jesus Christ. Amongst all these, I did not meet with one who contradicted me; on the contrary, they listened to me attentively, as I spoke on some passages of scripture about repentance and faith.—I asked them to come when I am preaching; also to call on me.

28th.—I called on a Jewish family in — St., which did not understand well the German language; so I conversed with the woman in my broken English. She remarked—"You will not succeed with us; we are strict Jews." *I.*—"I hope I am also a strict Israelite, as I have subjected myself to the commandment of God, and exert myself more and more to walk according to his will. If you will hear something more about this, I am ready to give you more precise information." She would not hear me, and I expressed to her my sorrow on account of it.

In — St., I remained a long time with a Jewish family, and one Jew disputed with me about the truth. They believe all the fables about Christ, which His old enemies have propagated. They came out with them quite composedly, and I proved to them, how these lies must be the offspring of hell. I sat down, and said, "Look about, and behold the fear of God, the love, and how altogether different every thing is in the families where Christ is worshipped; and these fruits, which are so glorious, must of necessity have a good tree, whose root is noble."—As I departed from them, they begged me to come soon again.

30th.—Yesterday I called on several families, who received me in a

very friendly manner. To-day I went into the country with Dr. —, and, as well as I was able, I exhorted several hearty friends to seek the salvation of Israel.

JOURNAL OF MR. J. FORRESTER.

IN the recent Journals of Mr. F. there is not much material for interesting extracts; and this for two reasons. In the first place, he no longer judges it needful to detail conversations, the substance of which has been frequently spread before our readers already; and then in his late visits, it will be remembered, he has generally been accompanied by Mr. Neander, in whose monthly narrative every thing is recorded, that appeared specially worthy of note.

June 19.—This morning early it began to rain, and continued to do so until 10½ o'clock.

The Rev. Mr. Neander called at my house this morning, agreeably to his promise, and went with me in the rain first to No. — street, where we found two German Jews. I introduced him as their countryman, and kinsman according to the flesh. He soon began, in a calm and composed manner, to speak of God, and his blessed word, and truth, and the way of salvation through faith in Jesus Christ the Messiah. I asked to see the German Bible that I had given to the family, and when it was put into my hands, I asked one of the Jews to read for us Isaiah ix. 6, and vii. 14; and Daniel ix. 26, 27. He read as I desired. I then asked him to tell me what he thought of these passages of God's most holy word; but he declined to do so. Mr. Neander then took the passages up, and in a masterly manner pointed out that Jesus Christ was the person meant, and that the passages could not apply to any other person or being, in heaven, or on earth; he told them in a mild and pleasant manner, that he had left his native country to preach the gospel of Christ Jesus to Jews and Gentiles in this country: he appeared to converse in such a kind, polite, and affectionate style, as to draw the hearts of men to

him. The Jews reasoned the points with him for some time, but could not hold their ground, and finally became silent.*

23d.—Our next call was at a house in — street, where we found Polish Jews. The mother of the family knew me, and we were invited into the front parlor, where we took seats. Mr. N. soon began to speak of the goodness of God in giving us his word, that precious revelation, recorded by Moses and the prophets, and Christ and his apostles. This was enough! Knowing Mr. N. by his countenance to be of Jewish parentage, the mother and the son became angry, and spoke harsh words both at once. However, the old lady soon left the room, and the son, a man about forty-two or forty-three years old, called Mr. N. a base hypocrite, a villain, a scoundrel, and every bad name, and held on talking for ten minutes without stopping, until I said:—“Sir, please to hear me one moment.” *Jew.*—“I will hear you, sir, you are a gentleman, you are not a turn-coat, like this base hypocrite, who has forsaken the God of Israel, and the God of his fathers; I despise and reject him. But as it regards you, I have nothing against you—follow the religion that you were born in; but as for turn-coats, they do it only for money; that is the truth!” *I.*—“Stop, stop, my dear sir; you promised to hear me, did you not?” *Jew.*—“Yes, sir,—yes, sir,—I did; but when I think

* The great importance of justifying to our patrons the full and affectionate confidence, reposed by the Board in our new missionaries, induces us to insert here the following additional notices by Mr. F. of his “true yoke-fellow,” Neander. The first occurs under date of *July 11*:—

My dear Christian friend, Mr. N., puts me in mind of the Apostle Peter on the day of Pentecost, when he said to unconverted ignorant men;—Acts ii. 23, “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”—Mr. N. declares the plain truth to the Jews, and I love him for his honesty.

And again on *August 23*, the day on which Mr. N. left Mr. F.'s house, where he had till then made his home, in order to take up his residence in the Mission-house:—

Of all the persons that ever sat down at my table, (and I have had many,) I never had one of such a sweet, humble, holy and heavenly Christian disposition, as Mr. Neander.

of a Jew turn-coat, I am mad, and I cannot be silent; no, no, I cannot be silent." *I.*—"But did you not promise to hear me?" *Jew.*—"I did, and I will now hear you."—*I.*—"My dear sir, you forget that father Abraham was a turn-coat." *Jew.*—"Never, never!" *I.*—"What was the religion of Abraham when he dwelt in Ur of the Chaldees?" *Jew.*—"I see; but God called him." *I.*—"Well, when God called, he became a turn-coat; so this good man here, Mr. N., has been called of God, by the power of the Holy Spirit, and what is he, that he should resist God!"

Our next call on the Jews was at No. — street, where a German Jewish family resides. The mother of the family rejoiced to see us. She had told me, some time ago, that her husband was in prison in —, by mistake, and I had given her 75 cents to get bread for her and her children; but now her husband had been acquitted of the crime laid to his charge, and she could rejoice and thank God. Mr. N. gave her good spiritual advice, and she appeared to receive it with a thankful heart, and gave me thanks for my kindness to her in her poverty and distress.

August 27th.—I walked into Avenue —, and at No. —, I marched up to the third story, where two families of kind German Jews reside. I talked and reasoned with the family in the back room for some time, and then went into the other family in the front, where I was received with all the kindness of a father to them; more especially by the mother, whose eyes, whenever I enter her humble dwelling, smile with pleasure and gratitude. I cannot account for this in any other way than the following:—The first time I entered their room, (say eighteen months ago,) the husband held up his hands, and calmly said, "Hush!" I understood him that some one was sick, and it was so. I said: "Friend, who is sick?" He replied: "My wife dies with sickness," and pointed to the bed on which she lay, speechless. I held down my head; I covered my face with my hands; I prayed; I wept; my utterance was choked, but recovering, I said: "May I pray for your wife?" He answered: "Yes." I prayed, and God was pleased in His wisdom, to restore her to perfect health. She is still a Jewess, but she remembers with a grateful heart my intercession for her. Having spent a short time with these two families in the third story, I intended to go down stairs, but as I passed the door

of the back room, I saw my dear friend, Neander, sitting there, and preaching the gospel to the inmates in the back room. The Jews in the front, hearing a strange voice, came in, and Mr. N. held forth that Jesus of Nazareth was the true Messiah.

September 23d.—My first call this morning was at the Jewish Mission-house, to see my good friend Mr. Neander. I found him but a very little better than he was yesterday; his complaint is not removed; but he insisted on going out with me to visit the Jews.—I protested against such conduct, but he persisted in it, and off we went together. Our first call was at No. —, and then at —, and then at — street. We were kindly received at all these Nos., but more especially at No. —, where we had a long and serious conversation with a German Jew, who keeps a dry goods store. I called for the German Bible, and it was laid on the counter. I took it up, and turned to the 53d of Isaiah, which was read aloud by the Jew. Mr. N., weak as he was, commented on it until he was exhausted. I then put questions to the Jew, and we together wound him completely up, so that he began to question the authority of Isaiah as a prophet of the Lord. But Mr. N. immediately took the book, and proved that Isaiah was sent by the Almighty God of Jacob, to warn, reprove, and rebuke the house of Israel. The Jew frankly acknowledged his ignorance, but still, as far as we could see, remained unconvinced of the glorious truth of the gospel of our exalted Lord and Redeemer.

24th.—At No. — street, I conversed with four families of German Jews. In one of the rooms there was a well-dressed, polite young Israelite, a merchant from the far West, with whom I held a long conversation. By and by he said:—"You talk so much about the ancient prophets—are you a Jew?" I replied: "No, sir, but I pray for the welfare of the Jews every day, and the time is not far distant, in my opinion, when they will be restored to the land of their fathers, and what is still better, to the favor of God." *Jew.*—"Then you believe that the Messiah will soon make his appearance?" *I.*—"How soon, I know not; but this I know from God's holy, unerring word, that he will gather your people from the four quarters of the earth, and manifest himself unto them as their Lord and Redeemer, the Holy One of Israel." *Jew.*—"Where do you get all that from?" *I.*—"From Moses and the prophets of the Lord. Do you read

your Bible, instead of the Talmud, and you will find, if God gives you eyes to see, the truth of my words."

JOURNAL OF MR. S. BONHOMME.

IN the September Chronicle it was mentioned, that after his return from the South Mr. B. was commissioned to visit the Eastern States. Having read the journal of this last tour, we cannot conceal our deep mortification at observing the resolute and even angry opposition manifested in some quarters, and those influential ones too, as soon as it is found out that our brother believes in the purpose of God to restore "the people of the covenant" to their own covenant land, and has his own views, like most other Christians, respecting unfulfilled prophecy in general. It is true, that, as an agent of this Board, Mr. B. is not sent out to discuss prophecy; on the contrary, he is instructed in all cases, except where he may be invited to do so, rather to let that subject alone. But because it is discovered, in a private catechetical examination, that such and such is his opinion on those matters, and that he will not belie his faith—that any man, having a name and standing in the Church of God, whatever may be his sentiments respecting the restoration of Israel, should even seem to make *this* the ground, or the pretext, for withholding his aid from a simple, scriptural effort to guide some of these poor blinded ones, wandering as sheep having no shepherd, to the feet of their own Messiah—this, we say, is a grief and a reproach, that makes us oftentimes, as Gentile Christians, hang our heads in the presence of our Jewish brethren. Nay, it ap-

pears that on one occasion a clergyman of prominent station, did not feel himself restrained either by the charity of a Christian, or the courtesy of a gentleman, from telling our friend to his face, that he had no faith whatever in the real conversion of any of our modern Jews! What shall we say to such opposition as this? There are just two things that we will allow ourselves to say about it. 1. We do not *respect* it;—and 2; we do not *fear* it. God's work in Israel must go forward, resist it whoso may. Nor will God want His own—i. e., the best and most suitable—instruments for its accomplishment, even although He may have to go for them, as in the days of the degenerate Jewish Church, to "the foolish things of the world—the weak things—the base things—things which are despised—yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Having made this general reference to a painful topic, we shall not think it worth while to trouble our readers with the details. But to the scoffers and gainsayers we beg leave to commend the apostolic cautions—*"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee—Be not high-minded, but fear."*

New Haven, Ct., August 17th.—I presented to the Trow street Congregational church, in the afternoon, the claims of God's ancient people. The congregation being small, at the close a collection was taken up, of \$6 87½.—In the evening a large congregation was assembled in the Third Congregational church. There was great interest, and the utmost attention paid by the people. A collection was taken up, amounting to \$28 26.

18th.—This afternoon I addressed the ladies of the various congregations, with a view to the establishment of a Society. A committee was appointed to make proper arrangements, and call a general meeting. I find a deep interest in the hearts of many good sisters in the churches, for Israel.

19th.—This evening I had a special meeting for the Jews, who are residing in this place. A number came to hear, and listened to the end, one of whom was the president of the synagogue. After meeting, I distributed tracts to two of them. Also a converted Jew, living there, was present, and rejoiced.

Hartford, Ct., Aug. 25th.—Yesterday afternoon, in the Meth. Ep. church, I presented the claims of our Society to a considerable congregation. The circumstances of the people are such, that the contributions are very limited; yet I received a very warm reception from both minister and people. The people feel interested in the subject, and wished to do more, if they could. The pastor is very warm-hearted, and expresses a deep interest in the cause.—In the evening again, the two Baptist churches being united in one congregation, I made a strong appeal in behalf of my brethren. A collection was taken up, amounting to \$11 04.

Springfield, Mass., Sept. 1st.—Yesterday I presented the object of my mission to two congregations in this place—collections, \$4 12½ and \$5 27.

East Hartford, Sept. 8th.—I was very kindly admitted into the pulpit of the Congregational church here, by brother Spring, the pastor. The congregation was not very large, and circumstances were such, that a small collection was the result. But the pastor and people seem to be interested. Collection, \$11 35.

Hartford, Sept. 10th.—The Jew, according to prophecy, is to be found every where. Even in Hartford, Ct., I have had the pleasure of proclaiming my Saviour to six of the seed of Abraham.—I met one Ger-

man Jew in the street, who was then peddling. I addressed him in English, Hebrew, and German, introducing myself to him as a believer in Jesus Christ. I soon found that he was a philosopher, ignorant of God's law and righteousness. He declared that doing right in his business was all that God required. But I called his attention, as a sinner, to the necessity of an atonement. I then took him to my room, and gave him further instruction. He was very poor, and not decently enough dressed to go into any respectable place. Having a lecture the same evening, in one of the congregations, I thought it a fair chance to take him along. I gave him such clothing as he needed to go to church, and at the appointed time he came to me. I remarked during the lecture, that he listened with great attention. We returned together, and conversed for some time. We parted about 10 P. M. Next day I saw him again at my room, when at once he asked me, if I do truly believe that Jesus Christ is the Messiah. There was an earnestness in his question. I told him that I did assuredly believe, and showed him from the Hebrew Bible the promises made relative to the Messiah. I directed him to the American Society's Office, to see brother Pigot, who might lead him to Mr. Neander, and to the preached gospel.

Last night, through the introduction of a young Jew I met in the street, I was again permitted to declare to five Jews the Lord Jesus as the Messiah, and to prove it from the Old Testament and the New. The conversations lasted for about three hours. It was a pleasure to find them attentive and intelligent. They are from Holland. We parted in friendship, with a promise to come this evening to my place. Among many other questions, they asked me, when I should come to die, whom I would call for; whether I would not first send for Jews. I told them I would send for my ministers, to whose church I belonged, and then explained to them how the

Christian has now no fear of death. I gave them tracts suitable to their state, and left them.

Springfield, Sept. 13th.—I arrived in Springfield on the 11th, where I have two churches for the coming Sabbath. — Last night I addressed the ladies of the Congregational church of brother Noah Porter. The constitution of a Society was read by the pastor, and afterwards adopted by the sisters. A committee of four was appointed to select officers, and organize fully on Friday night, Sept. 19th. At the meeting, brother Porter, a man of an excellent spirit, and very much interested in having a Society in his congregation for this worthy object, told his people it was his duty, as a Christian, to advocate this cause. He made a touching reference to his grandfather's prayers, more than twenty years back, when he was but a little boy.

On my arrival in Springfield, I met two German Jewish pedlars. I stopped them, and asked, "Are you Jews?" They looked at me with astonishment, and asked me, in return, if I was. They told me that they arrived from Europe only three weeks since, and that they find it very hard to get a livelihood. I conversed with them for some time about the state of their souls, and about the Messiah. I also invited them to come to the Mission-chapel in New York, (where they reside, when at home,) where they can hear preaching in German, from one of our brethren, and obtain German Bibles and Testaments.—Also in the evening of the 10th, at my last lecture, I had five Jews to hear me, with whom I conversed an evening previous in private. One of them travelled with me to Springfield, where afterwards I had a long conversation with him on the salvation of Jesus Christ, and eternal life. He made many objections, but agreed, on the other hand, as to the excellent character of our Saviour. "I wish," he said, "that my children were as good as Christ was."

17th.—Sabbath afternoon being a

rainy time, the congregation was rather small. I received, however, a collection of \$18 38½, and in the evening, in a Methodist congregation, a collection of \$5 50 was taken up.

On Monday morning I proceeded to New York.

After resting a few days, Mr. B. started on another mission, to the north and west of the State of New York—the field assigned to the Rev. Mr. Proudfit of Newburgh, but which that esteemed brother has been prevented, by severe indisposition, from visiting.

BALTIMORE CITY MISSION.

Our brother Altman is still faithfully employed upon this station, where, however, from the character of too many of the Jews, his warfare is very much such as Paul waged at Ephesus, (1 Cor. xv. 32.) To record the brutalities and blasphemies of "lewd fellows of the baser sort," were rather unprofitable, and even the tokens for good, which in some instances are not wanting, Mr. A. requests us for the present to suppress.

We are much gratified to learn, that our friends in Baltimore have begun a course of monthly lectures on the Jews. May the blessing of the God of Israel rest upon them, and their labor of love!

NEW JERSEY.

Our agent in this State, Mr. Henry I. David, having engagements still in Princeton, that render it impossible for him to devote his whole time to the work of the Society, has nevertheless agreed to do what he can for the cause of his brethren.

Miscellaneous Intelligence.

RABBINICAL MEETING AT FRANKFORT-ON-THE-MAINE.—This body opened its sessions on the 15th of July, and continued them for a fortnight. The number in attendance was larger than last year. The following summary of questions decided, we take from the *Voice of Jacob* :

"1. It was determined that German prayers should be introduced into the service, admitting the retention of some Hebrew prayers as a matter of expediency.—2. It was resolved, that the name of the Messiah *may* be mentioned in prayers, but all prayers for the return to Palestine, or for the restoration of the Jewish state, are to be abolished.—3. The repetition of the "eighteen blessings," and the prayer for the restoration of the sacrifices, are to be abolished. 4. The reading of the Torah is to extend over a period of three years, and the office of *Meturgemon* (expounder) is to be restored.—5. The organ to be introduced in the Sabbath service, and a Jew allowed to play it."

The fears, which we have formerly expressed, are painfully confirmed by the proceedings, and some of the results, of this second Assembly. It is but too apparent, that the spirit of an infidel rationalism is deeply at work in this whole reform movement.

STATISTICS.—According to *The Faithful Watchman of Zion*—the organ of the orthodox German Jews—there are in Italy, 50,000 Israelites; in Holland and Belgium, 80,000; in England, 30,000; in Denmark and Sweden, 5,000; in Russia, 60,000; in Poland, 1,500,000; in Hungary, 160,000; in European Turkey, 300,000; and in other parts out of Europe about one million. These calculations, however, it may be suspected, should rather be called guesses, and even as guesses we believe them to be very wide of the mark. For instance, a recent census of the Russian empire includes 182,000 Jews, while Judge Noah reckons the Jews of European Russia alone, exclusive of Poland, at 200,000, and the missionary Moritz puts them at 2,000,000. So much for the uncertainty of Jewish statistics. The following items from the *Voice of Jacob* are probably more reliable:—

"There are at present in Galicia 294 large synagogues, and 100 smaller ones

(*Schulen*); in Hungary, (all places of worship inclusive), 142; in Moravia, 52; and in Bohemia, 39 large synagogues. *Minyanim* are not allowed in Galicia, except by special license of the departmental authority. Among the 80,000 inhabitants of Bagdad, there are at present 10,000 Jews. Twenty years back, before the plague swept away two-thirds of the inhabitants, Bagdad numbered twice as many Jews."

The new Chief Rabbi of the English Jews has entered with great vigor on the discharge of his official duties. He has also issued a circular to all the congregations under his jurisdiction, requiring from each especially a clear and accurate return of its educational statistics.—A fine new synagogue was consecrated at Baltimore, on the 3d of October. Many Christians and Christian clergymen were present.—One hundred and fifty *converted* Jews (?) were received into the Greek Church at Saratoff, Russia, 4th June (O. S.) 1845.

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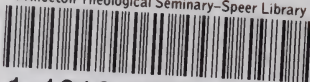
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